

ISSUED MONTHLY

VOL. 34

THE

MISSIONARY LINK



FOR THE

WOMAN'S UNION MISSIONARY SOCIETY
OF AMERICA FOR HEATHEN LANDS

JULY, 1903

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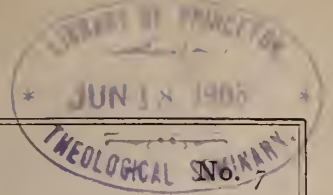


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THE MISSIONARY LINK

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The "Story and Work" is a circular giving a brief account of the Society, with details of its organization and work. "Mission Band Leaflets" are original stories written especially for this portion of our work.

Address MISSIONARY LINK, 67 Bible House, New York.

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The "Woman's Union Missionary Society of America for Heathen Lands" was organized in November, 1860, and incorporated in New York, February 1, 1861.

FORM OF BEQUEST

I give and bequeath to the "Woman's Union Missionary Society of America for Heathen Lands," incorporated in the City of New York, February 1, 1861, the sum of _____ to be applied to the Missionary purposes of said Society.

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THE MISSIONARY LINK

VOL. XXXIV.

JULY, 1903.

NO. 7.

WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA FOR HEATHEN LANDS.

This Society was organized in 1860, and is the pioneer of Woman's Foreign Missionary Societies in this country.

It is undenominational, and so it presents a united Christian front to the heathen world.

It is carried on entirely by women, with unsalaried officers.

Its aim is the salvation and elevation of heathen women.

"Win for Christ," its motto.

INDIA'S National Social Conference passed among many reform resolutions the following: "The Conference advocates making use of this favorable opportunity to press forward the most important of the social reform programme, by endeavoring to raise the marriage of girls to sixteen years and boys to twenty.

"The Conference begs to put on its record its opinion that the custom of Zenana is of a pernicious character, in that it affects prejudicially the physical and mental development of women, and desires all sympathizers of social reform to do their best to foster and promote public opinion against the custom."

AN eminent civilian speaking before the National Indian Association in London said: "The missionaries have been the pioneers of all education in India, especially for the women. A generation of educated Indian women, few in numbers at present, but full of promise for the future, has grown up. Almost all the educated women who have made their mark are native Christians or were educated under missionary influence."

REV. ALLEN REES of China writes: "Foreign Missions need to be conducted on lines similar to those along which our Foreign Commerce is transacted, and the aim must be to reach everybody. The Chinese are students; more people, proportionately as well as actually, sit for examinations year by year in China, than in any other country of the world. The old Chinese examinations were all based on the system of Confucius, which did not permit of any encroachment from without. But this wall of separation has been broken down, and as a consequence the method of Chinese examinations has been reformed. It is impossible to overestimate the importance of this revolution, for it means that the books will have to be supplied by the Missionary Societies, and the teachers in the Institutions must be the Missionary."

IN speaking at a church congress Mrs. Isabella Bird Bishop stated: "After eight and a half years of journeyings among Asiatic peoples, I say unhesitatingly, that the raw material out of which the Holy Ghost fashions the Chinese convert, and oftentimes the Chinese martyr, is the best stuff in Asia. Above all, every true convert becomes a missionary, and it is in this spirit of propaganda that the hope of the future lies."

THE Church of China," says Dr. Griffith John, "of three hundred members, which I found on my arrival, has grown to one hundred thousand. Ere long they will become a million, and later ten millions, and so on, with accelerated speed, until the Christian Church will be a mighty factor among the forces which shape the national life, and the principles of Christian faith shall dominate the land."



AT THE CALCUTTA HIGH SCHOOL.

IN EASTERN LANDS

INDIA—CALCUTTA.

WHY HIGHER EDUCATION IS NEEDED.

By MISS S. F. GARDNER.

THE *Indian Witness* of April 16th has the following item in its "Editor's Drawer":

"The third annual report of the Zenana Training Home carried on at Poona by Miss Soonderbai H. Power shows that a blessed work is being done among the Indian girls and young women who are connected with the Home. With Pundita Ramabai at Khedgaon, Miss Power at Poona, and Miss Chuckerbutty at Allahabad, the Lord is showing what He can accomplish through consecrated women of India. Year by year the number of our Indian sisters qualified for the highest and most efficient forms of service is increasing. Herein is cause for warmest thanksgiving."

And herein also lies the text of what I want to say on the education and training of India's Christian women for service among

their own country-women. The editor of the *Indian Witness* might have made his list of women doing the highest and most efficient forms of service a much longer one. He might have added Miss Lilavati Singh of Lucknow, or Mrs. Bose or Mrs. Nirabala Shome of Calcutta, or Mrs. Sathianadan, editor of the *Indian Ladies' Magazine*, and a number of others whose names are familiar to me; a sufficient number indeed to prove what they are capable of doing if trained to habits of independent thinking and fired of God for His service. And the need of such service, who can rightly estimate it?

A few figures may help us. Less than one per cent. of the millions of the non-Christian women of India can read, forty millions of them are shut up in Zenanas, twenty-seven millions are widows, and among the latter a lamentable number are very young girls and some mere babies; and this large part of India's people can only be reached by women. This is not a new thought. Missions all over the land have been started for the purpose of reaching this sorrowful and down-trodden class, notably our own, a mission of "women to women," and many consecrated women both from America and England have gone forth "loving not their lives even unto



STAFF OF TEACHERS.

the death," and have done good service—such good service that a large and rapidly growing community of Christian women is the result.

It is of these native Christian women I wish to speak. I am not able to say just here how many of them are actively engaged in Christian work among their own people, but I know it is a very small proportion. This may be accounted for in various ways. Many of them, of course, are not capable of receiving the training and education necessary to make them efficient workers, many are married and absorbed in their household duties, but I believe there are a great many who should stand forth not only as helpers in missionary work, but as leaders, and that they do not is partly the fault of the missionaries themselves. We have not trained them sufficiently to habits of self-reliance and independence. We have done their thinking for them altogether too much. We have been content to train them for Bible-women and teachers only. We have sought to give them as much education as was necessary for them to read and write and understand their Bibles intelligently, and then sent them out into Zenanas and schools under careful supervision. They are told where they are

to go and what they are to do, and to their credit it may be said that most of them do beautiful and faithful work along the lines they have been taught. But they originate nothing, are content to do the same thing from one year's end to another, varying their methods only as the different missionaries in charge of them vary theirs. It is a noble and important work, but it is not the only nor the highest. The few women who have come to the front as leaders have been so blessedly used of God that one cannot but feel that He would use many more and that the missionary's part of the work is more and more to seek to train lives into positions of responsibility and trust, where they shall originate and carry out under God, and not under the missionary, their own methods and ways of working. They know their own people as few missionaries ever get to know them, they get into touch with their non-Christian sisters as no foreigner can ever hope to do. Having under my charge a large band of Christian Bible-women and teachers, I cannot remember ever getting from them a suggestion in regard to the work, though many of them have been in the mission longer than I have. None of them have had more than what we call in



SOME PUPILS.

this country a primary education and they have been told what to do for so many years that they would be surprised indeed if asked to originate a new way of doing their work. At middle age, when we expect a woman to be at her very best, with the experience of years to help her, with habits of self-restraint and clear judgment formed, our women are often more helpless than when they are younger, and with rare exceptions are of no help in our councils. Most missionaries are beginning to feel that this method of training our Christian women has been a mistake, and schools for higher education have been started all over the land; schools in which our young women are taught to think for themselves, and in which they are given an education that broadens their minds and develops their independence and self-reliance. We, too, have started a school of this kind. It is now just a decade old, and is the "joy and crown" of my mission work in India. At the head of it is Mrs. Shome, a Bengali lady, an M.A. of the University of Calcutta, an account of whom you read in last month's *Missionary Link*. It is my ambition for the school that it shall be eventually carried on, so far as its staff of teachers is concerned, by Bengali women alone; that it shall be a col-

lege for women, Christian women — the only one in Bengal, with its seventy-nine million inhabitants. Financially the school has been carried on by scholarships and subscriptions, but the expense of the higher classes has increased as we have added from year to year to the curriculum of studies, and we need eight hundred dollars more a year. This sum we have divided into shares of \$100, \$50, and \$25 each, and I sincerely trust the amount will be pledged before my return to India in the fall.

Some of our very best and most reliable helpers have come from this school; among them our matron at the Orphanage, who was first a child there, and then a graduate of this school; and our right hand at the school itself is one of its graduates, a woman capable of leading a mission by herself. The most reliable native helper they have in our new station at Jhansi came out of this school. These, with many others, prove the necessity for such a school in the mission, and I believe the near future will bring out those who will multiply our efforts many times. Please, dear friends, ask yourselves what you can do to help. If you can, do take some of these shares, as it is a work that will tell for all time.

JAPAN—YOKOHAMA.

MY NEW HOME.

By MISS MARY E. TRACY.

SINCE my arrival in Japan, March 4th, I have become very fond of my family at 212 Bluff. At first it seemed hopeless to remember the words of the Japanese language, and I never sympathized with children learning the alphabet as I have since I began to study the Kana characters. But I find I can now read some of the street signs and can understand a word here and there in a conversation or an address in the evangelistic meetings, and can make polite replies on meeting strangers.

After the Commencement of the Bible school, I accompanied Miss Pratt and Miss Hand on a tour they were making of some stations in the country. The walking in the midst of lovely views of the valley below us, and the woods about, and the Hakone lake and Fuji in the distance, all was too enchanting for words. At our first resting place for the night we slept on apologies for beds as hard as boards, but altogether it was a rather interesting experience.

In the morning about twenty children attended a service of singing and prayer, when Miss Hand gave a little talk to them, which so chained their attention that in the afternoon when they returned, they could remember a great deal of what was said. We journeyed from one village to another, meeting our Christian converts and enquirers with bright, earnest faces, and at Mishima accepted the hospitality of Mrs. Ito, a Christian, who entertained us charmingly. As she makes flowers and embroideries, she employs about twenty children, who live with her and are as well taken care of as if they were part of her family. They all attended family prayers, which Miss Pratt conducted, although Miss Hand took part.

At Gotenba two of our Bible-women are in charge of the work, and the Superintendent of Schools is a Christian and conducts the Sunday-school. It was most interesting to see seventy-five well-trained children of the village attend a meeting where they sang most lustily from hymns written on a scroll and recited answers to a little catechism in a way which surprised Miss Pratt and Miss Hand. In the evening, at a meeting for older people, two young women who teach in the school were enquirers, and their bright, attractive faces interested me deeply.

On our return to Yokohama I not only felt I had enjoyed a delightful trip, but that I had learned much.

ENCOURAGEMENTS.

By MISS S. A. PRATT.

AT Kuki, one of our stations in the interior, a large number were gathered to greet us,—our two Bible-women stationed here, a few Christians from adjacent villages, some who have become interested in Christianity and a crowd of children who immediately began to sing, "The children of the Lord have a right to shout and sing," as they escorted us to the house.

It was no uncommon sight to see a child push his finger through the paper and then gaze at us from the opening. One of our Bible-women, Tamura Hide, although blind, is doing a good work in Kuki. People are kind to her, taking her by the hand from house to house, so that she can teach those who have not as yet become Christians. Some of the Christians read the Bible to her.

There is no pastor in Kumagaya, neither an evangelist, and yet the small church has been growing, and the members are in a good state spiritually. Under God, much of this is due to a Bible-woman who for three years has faithfully worked in this village. The work of Bible-women is most important, and who can estimate their influence? The little church is on the river bank, in a convenient location, and was well filled. One could feel the power of the Spirit as we talked together of the things of God.

Kazo is a large, flourishing village containing a number of silk factories, and through the kindness of a friend we were introduced to a gentleman in charge of one, in which one hundred and fifty girls are employed. His history is most interesting. Up to last December he had been a wine drinker, but after reading a copy of the *War Cry* he decided to stop drinking. He had never heard about Christianity until two of our Bible-women a few weeks previous had held a meeting in his house, and then he procured a Bible and began to read it.

After my talk on "Choose You This Day," he looked up and said—"I have decided, I will choose God and follow Him." You can imagine our joy as we heard his decision. He will be a power for good in that factory, and I trust that later we may be able to do work among the girls.

HOME NOTES

REFLEX POWER.

A GREAT truth we have been slow to recognize is the effect upon ourselves of work for God. We become interested in some special form of service which has come to us from choice or from inheritance, and the marvel is that while we have been shaping details of the work to render it a success, it has been creating a transformation in us. Views of life, the relation of cause to effect come to us with flash-light distinctness, and we suddenly realize that not only has experience in the work widened, right judgment strengthened, and standards have altered, but that the thing accomplished stands for growth in ourselves.

Of all forms of service for God none has such developing power as the work of foreign missions where sight must give way to faith, and results may be postponed to eternity. In no other work do we depend so completely on the abiding presence of Christ, to whom we must live so closely that no sacrifice will be too heroic for us while advancing His Kingdom among the degraded of His creatures.

Rev. F. B. Meyer has written many helpful words, but none are of greater significance than his hints on "How we may work with God."

"It is a joyful thing to help God to do His great work in the world, for this is high and holy duty. What a new phase this would lend to life, if, as we stepped out from our homes, we could realize that we were going forth, not to earn our stipend, not to amuse, instruct, or legislate for men as our primary object, but to discover what God was doing in the world and to give Him such help as we could! We are bidden by the apostle to abide with God in every calling in which we are called. We know that he claimed to be a fellow-worker or co-laborer with God—and why should the significance of such a conception be reserved for the missionary or minister of religion alone?

"Nothing so degrades our toil as the constant thought of the pay we shall receive for doing it. If we once realize that our work is with God, how eager, how quick, how strenuous would be our endeavors, that we might not disappoint nor fail Him!"

CHINESE MEDICAL HELPERS.

By DR. ELIZABETH REIFSNYDER.

I WOULD like to lay before our friends the support of our young medical assistants. Would not special ones like to take these young women? Mrs. Tsang and the drug room assistant are supported, but we have other very good nurses and assistants. If \$50 a year were given for Mrs. Ah 'Tsau, who is in the Wells Williams Ward, and if the same amount were given for Miss Tsing Tien, who is most efficient in our clinic, it would be very good indeed. If some did not feel able to give \$50, \$30 would provide for several others whose names will be given to the donor.

Miss Costellow writes to our Lambertville, N. J., Auxillary:

"I cannot tell you what a comfort and strength are the letters which your secretary sends me. Of course I know that all the societies contributing for the support of our work are interested, but some day when work is pressing heavily and difficulties are multiplied, then to receive a letter breathing loving sympathy and fragrant with prayer is a comfort such as only those can appreciate who have worked in heathen lands."

MEMORIAL.

ON the quiet Sabbath morning of May 10th one of our most earnest workers, Mrs. John A. Miller, of Louisville, passed to her reward. It was owing to her inspiration that our Kentucky branch was formed in 1867 and accomplished through her activity a prominent part in educating the women of that State to their privilege in working for heathen women. Mrs. Miller was well known to the Sunday-school world by her instructive exposition of the S. S. lessons under the signature of Faith Latimer, and her reports written in our interest bore the same stamp of originality and grace.

Illness confined our warm friend to her home, but it could not dampen her ardor in the cause of missions, and to the last her intelligent sympathy kept pace with our widening interests. A sudden translation to her eternal home was vouchsafed her at the last, and we think of her amid the church triumphant of kindred spirits singing the eternal song of the Lamb who was slain from the foundation of the world.



TSOEN YUNG.

FOR MISSION BANDS.

HOSPITAL PETS.

By DR. EMMA OSBORN CLEAVER.

HERE is a very speaking likeness of one of the children in our Margaret Williamson Hospital in China, of whom Miss Doremus has told you. I have concluded I must write you a word as to the little folks in the Hospital, for although most of the sick people here are women, young or old, there are quite a number of children and always some babies.

Probably the most interesting child is Tsoen Yung. She is a dear, but then there's rollicking Tsung Doo, and sweet Tsing Sian with her patience and smiles and dimples, and chubby Ah Hoo in her crib with a gay gown and a dark navy-blue Tam-o'-shanter, made of a sweeping-cap,—and she looks bewitching as a picture. Tsing Sian has lost all her toes, from chilblains, and has so much pain that the tears roll down her cheeks, but she does not make a sound when she cries. I like much better to play tag with

her. Then she forgets she has no toes, and how she does run! Tsung Doo just loves to play tag and hide-and-seek.

One day something was said to Tsoen Yung in reproach, and she answered, "Oh! Miss Doremus loves me very dearly. She took me in her lap when she was here." So she felt quite sure she had a friend at court.

Last week, one of the Doctors was in the Dispensary rolling and making a quantity of pills. Tsoen Yung looked on for some time and then, calling the Doctor by her Chinese name, which means "Wise Doctor" when translated, remarked most seriously: "You are well-named . . . for you are indeed a 'Wise Doctor.'" The Doctor laughed. How could she help it?

Tsoen Yung has lost her right foot from tight bandages and part of the leg from gangrene and she came near enough losing both legs. She hops around on her crutches at a lively rate and likes to run around the yard with the other children,—unless Tsung

Doo goes too fast for her. She knows two hymns and on Sabbath afternoons she besieges Dr. Reifsnyder to have "church" just for her benefit in the Ward, and of course she carries her point, for the Doctor is bound up in the children and they know it, and so Tsoen Yung has church and her favorite hymns are sung. Can you guess the one she has been trying to teach me? It was the first I learned when I went to the infant school many years ago, and now it is the first I am trying to learn in Chinese. Why—"Jesus loves me." I am sure some of you must have guessed it.

I hope the dear children who read this will not forget to pray that these cunning little ones in China may learn to love Jesus while they are waiting for the healing of their bodies.

A BRAVE LITTLE GIRL.

HERE is a story of a Bengali girl who saved the life of a little boy, and was the first to receive a certificate from the Royal Humane Society. "Moti was playing by the side of a large tank one day when she saw a small boy fall into it. She at once bravely jumped into the water, swam to him, and brought him to the bank, calling, in the meanwhile, to her father, who was near, for help, and who rushed down just in time to pull the two ashore. The child was quite unconscious and his friends mourned for him as dead. They were persuaded to take him to the missionaries and after three hours of constant effort they were rejoiced to see signs of returning life. They felt that the unusual courage and presence of mind of the Bengali girl should be publicly recognized, and brought the matter to the notice of Lord Curzon, and through his recommendation the Royal Humane Society granted a certificate to her, which was framed and presented to the girl, with a Bengali translation."

MOHAMMEDAN WEDDING.

By A MOSLEM LADY.

TWO or three weeks before the marriage the bride is not supposed to go out or see people. She is shut up in a room with some of her friends, where they sleep and eat and wear saffron-colored clothes.

On the marriage day the bride has to undergo many tiresome operations. Her friends color her hands and feet with "henna," which occupies nearly four hours. All that time

the bride is simply powerless to move or do any little thing, and she has to be fed and taken care of like a baby! All day long singing and playing on the "dhole" (a sort of drum) is kept on by way of amusing the bride. While the bride's hands are colored by her friends two of her sisters or cousins go and apply metrendie to the little finger of the bridegroom. This causes great amusement, for the bridegroom *objects* to having it done. Such things are for women, not for men! However, after much fuss and supplication he condescends—but (manlike) invariably takes his revenge by wiping his finger on the saree of his sister-in-law! Rather an ungallant proceeding, but still it is done.

When the bride is being adorned for the ceremony, which usually takes place after sunset, the bridegroom forms a procession headed by the priests and near relations, followed by torch-bearers and little urchins, who fire crackers and let off fire-works. The bridegroom is made conspicuous by his wearing a large veil of flowers, mostly jasmine and roses, tied on his forehead, which nearly reaches his knees. This veil of flowers is called a "Sehra." The bride has to wear one also, but hers is much smaller and lighter.

The procession goes around a few streets till it comes to the bride's house, and then it stops a good distance away from it. The bridegroom declines to enter the house until his father-in-law comes and leads him in, and the father-in-law thinks it beneath his dignity to walk out such a distance merely to bring in a son-in-law! That would seem as if he wanted to get rid of his daughter! The poor bridegroom has to wait a long time and after a great deal of fuss the father-in-law relents and meets his son-in-law half-way.

Then after the ceremony is over the giving and taking of jewels and garments is repeated, but this time the bridegroom comes in for a share of it also. The bride, when she is being taken home, is carried in a palanquin or carriage by her brother; in some places the bridegroom carries her himself.

Before the bridegroom leaves, his toes are washed with milk by his mother-in-law for good luck! When at last they reach home the bride and bridegroom are made to play any little game. If the bride wins, it is supposed that she will be the supreme power in the house—if not, then the bridegroom triumphs.

RECEIPTS of the Woman's Union Missionary Society of America for Heathen Lands from May 1 to May 31, 1903.

MASSACHUSETTS.

Boston.—Boston Br., Mrs. Henry Johnson, Treas.:	
Emanuel Ch., Mrs. F. C. Lowell, Treas.,	\$115 00
Miss M. C. S. May,	10 00
Mrs. J. D. Richardson Mem'l Band, Miss A. Standish,	10 00
Cambridge.—Mrs. H. S. Smith,	3 00
Dorchester.—Mrs. Walter Baker Mem'l Band,	
Mrs. E. B. Sharp, Treas., Miss E. S. Jones,	10 00
Lowell.—Y. W. C. Ass'n, per Miss L. A. Bigelow, for Champala, Allahabad,	5 00
Total,	\$153 00

CONNECTICUT.

New Haven.—Y. W. C. Ass'n "Indian Mission Circle," Miss G. A. Griswold, Treas., for support of child, M. A. M. School, Cawnpore,	\$20 00
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RHODE ISLAND.

Providence.—Providence Br., Mrs. J. C. Stockbridge, Pres.: Grace Ch., per Mrs. M. T. Cady,	\$38 00
Mrs. H. G. Russell, 10.00; Miss Peckham, 1.00; Mrs. W. H. Waterman, 2.00; Mrs. John L. Lincoln, 2.00; Mrs. Scott A. Smith, 1.00; Mrs. W. S. Barton, 1.00; Mrs. Lucius Lyon, 10.00; Mrs. Frank E. Richmond, 5.00; Miss Sarah C. Durfee, 2.00; Mrs. Thomas Durfee, 3.00; Mrs. Frederick Chapman, 1.00; Mrs. Caleb Burrows, 1.00; Mrs. A. F. Pierce, 1.00; Mrs. J. C. Stockbridge, 1.00. Total,	41 00
Total,	\$79 00

NEW YORK.

Alfred.—Mrs. A. M. Burdick, Prescott Scholarship, Yokohama School,	\$50 00
Brooklyn.—Mrs. W. J. Forbes, 5.00; Mr. R. W. Forbes, 10.00, per Miss H. E. Forbes. Total, "Pioneer Band" (Clinton Ave. Cong. Ch.), Miss Hattie Wheeler, Treas., for support of Elizabeth, M. A. M. School, Cawnpore, 20.00; freight fund, 3.00. Total,	23 00
Mrs. W. P. Halsted, 1.00; Mrs. C. Patterson, 50; freight fund. Total,	1 50
"Light Bearers' Band," Miss A. E. Wood, Treas.: Mrs. Peter McCartee, for Dr. Divie Bethune Cartee Bed, M. W. Hospital, Shanghai, 25.00; Mrs. Jas. P. Wallace, 50.00; Mrs. E. S. Waterman (Southport, Conn.), 14.00; Miss Van Cott, 3.00; Collections, 184.50; to be divided as follows: Child, M. A. M. School, Cawnpore, 20.00; Calcutta Orphanage, 25.00; Bible Readers, Calcutta, 100.00; Yokohama School, 40.00; freight fund, 3.50; evangelistic work, Cawnpore, 63.00. Total,	276 50
Cortland.—Normal School, per Miss J. Van Arsdale, toward support of native teacher,	13 00
Ithaca.—Eugenia and Janette Vancleef and their mother, per Mrs. St. John, for Pancho, M. A. M. School, Cawnpore,	10 00
New Brighton.—Mrs. E. C. Bridgman,	20 00
New York City.—Miss A. T. Van Santvoord, for support of Mrs. Tsany, Shanghai,	100 00
"Mary E. Hays Band," First Ref. Epis. Ch., Miss A. K. Hays, Treas.: Miss F. Sabine, 5.00; Miss J. Sabine, 5.00; Miss Bement, 40.00; Mrs. Simpson, 5.00; Mrs. Granbery, 4.00; the Misses Granbery, 2.00; Mrs. Doughty, 6.00; Mrs. Pettigrew, 1.00; Mrs. Fielding, 5.00; Miss E. Pell, 15.00; Miss L. Pell, 25.00; Mrs. A. A. Davis, 3.00; Bishop W. T. Sabine, 10.00; Mr. Chas. D. Kellogg, 5.00; Mrs. Johnson, 2.00; Miss Rudolph, 1.00; Miss Gardner, 3.00; Mrs. Dazet, 7.00; Mrs. Rainsford, 100.00; Mrs. Reynolds, 30.00; Miss Dean, 30.00, in memory of Mrs. Caroline Adams, for support of Bible Reader; Miss E. H. Sabine, 3.00; Mrs. Sutton, 5.00; Sunday-School of 1st Ref. Epis. Ch., for support of Bagabania, 37.92; Mrs. John Erving, 20.00; Miss A. K. Hays, 80.08. Total,	450 00
De Witt Mem'l S. S., Miss R. G. Strong, Treas., for child, Bridgman School, Shanghai,	20 00
Subscriptions to <i>Missionary Link</i> ,	7 17

Ossining.—S.-S., Crotonville, Miss E. Van Winkle, Treas., for S.-S., Yokohama,	\$5 00
Potsdam.—Miss C. L. Mann, Treas.,	8 00
Water Mill.—"Miller Mem'l Band," per Miss M. E. Rose, for pupil in Bridgman School, Shanghai,	20 00
Total,	\$1,019 17

NEW JERSEY.

Cranford.—Mrs. W. H. Woodruff, for support of Gulabia, M. A. M. School, Cawnpore,	\$20 00
Newark.—Mrs. P. H. Ballantine, freight fund,	5 00
Newark Aux., Mrs. E. D. G. Smith, Treas.: Miss Wallace, "Special," for Miss Gardner, 50.00; Woodside Zenana Band, Mrs. D. K. Douglass, Treas., for child, Calcutta Orphanage, 20.00. Total,	70 00
Phillipsburg.—N. E. For. Miss. Soc., Miss A. R. Campbell, Cor. Sec., for Bible Reader, Yokohama,	15 00
Princeton.—Balance of Miss Ellen L. A. Brown's legacy, per Mr. S. Woolverton, Executor, for endowment of two beds, M. W. Hospital, Shanghai,	60 00
Slackwood.—S.-S., per Mrs. W. J. Gray, toward support of child, Calcutta Orphanage,	5 00
Total,	\$175 00

PENNSYLVANIA.

Germantown.—W. and O. Band (see items below),	\$220 86
Indiana.—Normal School, per Miss M. Fair, to complete support of "Harriet," in Hospital, Jhansi,	50 00
Philadelphia.—Philadelphia Br., Mrs. Wm. Waterall, Treas.: Bible Reader Caroline Christian, in memoriam Mrs. C. L. Haddock, 60.00; Bible Reader Martha, in memoriam Mrs. J. L. Richards, 75 00; Henry A. Boardman Scholarship, Calcutta, 10th Pres. Ch., Miss Boardman, Pres., 50.00; Mrs. Winsor's School, Sirur, India, 100.00; Mrs. Winsor's Famine Orphans, 50.00; Famine Orphans, Cawnpore, M. A. M. School, 50.00; Miss Higby, Tharawaddy, India, 100.00; Mrs. Abel Stevens, for Mrs. F. C. I. Greenough Bed, M. W. Hospital, 10.00. Total,	495 00
Reading.—Dr. M. M. D. Shick,	1 35
Total,	\$767 21

DELAWARE.

New Castle.—Pres. Ch. collection, per Miss S. B. Spotswood, for Bible Reader, Calcutta: Miss A. R. Spotswood, 25.00; Mrs. E. S. Nisbet, 10.00; Miss H. Smith, 5.00; Miss A. Nivin, 2.00; Miss M. W. Janvier, 2.00; Mrs. David Stewart, 1.00; Mrs. Wylie, 1.00; Mrs. J. J. Black, 1.00; Miss Johns, 1.00; Mrs. R. G. Cooper, 1.00; Miss S. B. Spotswood, 26.00; Miss A. R. Spotswood, gift for Hiran, 5.00. Total,	\$80 00
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MARYLAND.

Baltimore.—Baltimore Br., Mrs. Alex. M. Carter, Treas.: Medical Mission Band, Miss Alice Gilman, Treas., for Dr. Reifsnnyder's assistant,	\$50 00
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KENTUCKY.

Louisville.—Louisville Br., Mrs. S. J. Look, Treas.: Constance Love Mem'l Band, per Mrs. John A. Miller: Miss Ellen Warren, memorial for her mother, 5.00; Misses Florence and Mattie Love, memorial for their mother, 3.00; Miss Semple, memorial for mother, 2.00; Mrs. J. A. Miller, 1.00; Mrs. S. J. Look, 1.00. Total,	\$12 00
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OHIO.

Athens.—Y. W. C. Ass'n, Ohio University, Miss M. Wickham, Treas., for Calcutta Orphanage,	\$10 00
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ILLINOIS.

Chicago.—Bethany Union Ch., Tracy, Mrs. A. H. Marsh, Treas., for Fannie Williams, M. A. M. School, Cawnpore, \$10 00

MICHIGAN.

Mt. Pleasant.—State Normal School, Miss L. H. Carson, for Jhansi, \$3 52
Ypsilanti.—Y. W. C. Ass'n, State Normal School, Miss K. B. Clasz, Gen'l Sec'y, 8 00
Total, \$11 52

MISSOURI.

Kansas City.—Mrs. Jas. L. Pearce, "Thank Offering" for Calcutta Orphanage, \$50 00
Grand total, \$2,436 90

ELIZABETH B. STONF, *Ass't Treas.*

SUBSCRIPTIONS TO MISSIONARY LINK FROM
MAY 1 TO MAY 31, 1903.

Rev. F. Raeder, .62; Mrs. H. S. Smith, 1.00; Providence Br., 1.50; Mrs. H. John, .50; Mrs. C. J. Bridgman, .50; Mrs. S. E. Merrill, .50; Phila. Br., .50; Miss B. L. Snider, calendars, 1.00; leaflets, .05. Total, \$7 17

HELEN LOUISE KINGSBURY, *Treas.*

WILLING AND OBEDIENT BAND.

(Rev. D. M. Stearns, Germantown, Phila., Pa.)

For Cawnpore:
Mrs. J. H. Moore, for Myra, \$10 00
Mrs. S. Dickson's Class, for Kaelaisa, 15 00
Miss L. J. Dorsey, for Monica, 30 00
Mr. and Mrs. D. A. Babcock, for Lydia, 10 00
For Calcutta:
Miss S. York, for Bible Reader, 25 00
For Allahabad:
Washington Prayer Circle, for Daisy, 15 00
Total, \$105 00
For China:
Ch. of At. Wed. Ev'g., for Mrs. Wong, \$10 86
A Young Man's Tithes, for Mrs. Tsang, 5 00
Total, \$115 86

For Japan:
For His Pleasure, for Hasoya Natsu, \$10 00
Scranton Willing Three, for Yamada Karu, 5 00
Unto Him (Germantown), for Harada Shobi, 10 00
Mrs. S. Dickson, for Inonge Hes á, 30 00
God Freely Justifies, for Fukagawa Tomi, 5 00
Rev. C. H. Mytinger, for Nakamura Yasu, 5 00
John Avil, for Higuchi Fusa, 25 00
D. E. R., Baltimore, Md., for Minagaki Yone, 5 00
Mrs. McMurray and Bisel, for Saika Yachiyo, 5 00
Total, \$100 00
Grand total, \$220 86

RECEIPTS OF THE PHILADELPHIA BRANCH.

Collected by Mrs. C. Howard McCarter: Mrs. Arthur Malcom, 5.00; Mrs. A. W. Marjarum, 3.00; in memoriam, E. A. R., 10.00; Rev. W. H. R. Corlies, 3.00; in memoriam, Mrs. Jos. L. Richards, 10.00; Mrs. C. Howard McCarter, 5.00. Total, \$36 00
Through Mrs. George M. Troutman: Mrs. Geo. M. Troutman, 5.00; in memoriam, Miss L. Troutman, 5.00; in memoriam, Miss M. Troutman, 10.00; Mrs. Wharton Smith, 5.00; Miss E. T. Smith, 3.00. Total, 28 00
Through Theo. H. Morris: From John Bohlen Trust Fund, Holy Trinity P. E. Church, 400 00
Through Mrs. Shoemaker: From Mrs. W. W. Paul, 2 00
Through Miss Laura Clark: Miss Clark, 1.00; Mrs. J. S. Morgan (including boxes), 2.00. Total, 3 00
From Mrs. Abel Stevens, for F. C. Greenough Bed, Margaret Williamson Hospital, Shanghai, 10 00
Through Mrs. Z. L. Howell, Jno. A. Howell Memorial Band for Foreign Missions: Miss

Lizzie Howell, 1.00; Miss Emma Howell, 1.00; Mr. Zophar L. Howell, 1.00; Mrs. Zophar L. Howell, 1.00; Mrs. E. B. Whiteman, 1.00; Mrs. Geo. D. McCreary, 1.00; Mrs. Wm. B. Gest, 1.00; Mrs. S. Gordon Armistead, 1.00; Mr. Jas. W. Patterson, 1.00; Mrs. Jas. W. Patterson, 1.00; Mrs. Wm. Campbell, 1.00; Mrs. Wm. M. House, 1.00. Total, \$12 00
From Lambertville Aux., per Miss E. T. B. Rusk, Treas.: For support of Hiza Dzawa, Yokohama, Japan, 40.00; for support of Kiung Ne, Bridgman Home, Shanghai, China, 40.00; for support of Santa at Calcutta Orphanage, 30.00; residue for Zenana work, 4.60. Total, 114 60
Interest on Mrs. E. N. Williams Fund (semi-annual), 21 00

Total, \$626 60
MARY L. WATERALL, *Treas.*

DONATIONS FOR MISSION STATIONS.

Boston, Mass.—Trinity Ch. Zenana Band, box for Cawnpore, value \$24.20.
Newton, Mass.—Mrs. E. Crosby, 100 squares of patchwork.
Albany, N. Y.—Albany Br., box for Cawnpore, value \$75.00.
Brooklyn, N. Y.—Ladies' Benevolent Soc., Clinton Ave. Cong. Ch., box for Jhansi; Pioneer Band, box for Cawnpore; Mrs. S. T. Dauchy, large package for M. W. Hospital.
New York City.—First Ref. Epis. Ch., box for Cawnpore, value \$20.60; for Allahabad, box, \$83.38; Miss M. S. Stone, dolls for Calcutta.
Cranford, N. J.—Mrs. W. H. Woodruff, dresses, handkerchiefs, etc., for Gulabia, Cawnpore.
East Orange, N. J.—Mrs. S. W. Barber, box for Calcutta, value \$95.00.
Morristown, N. J.—Miss F. B. Coursen, Miss M. H. Maury, books for Calcutta.
Newark, N. J.—Newark Aux., box for Cawnpore, value \$134 15.
New Brunswick, N. J.—New Brunswick Aux., package—10 dolls, 47 pillow-cases, 39 handkerchiefs, etc.
Germantown, Pa.—Ch. of At., box for Cawnpore, value \$89.92.
York, Pa.—Miss O. V. Seacrist, for Dr. Reifsnnyder, 67 dolls, 1,185 cards.

ENDOWED BEDS IN MARY S. ACKER-
MAN-HOYT MEMORIAL HOSPITAL,
JHANSI, INDIA.

ENDOWMENT, \$600.

Mary S. Ackerman Hoyt—Her sister, Mrs. Maria A. Hoyt.
Mary S. Ackerman Hoyt—Her sister, Mrs. Jennie C. A. Bucknell.
Mary S. Ackerman Hoyt—Her niece, Miss Emilie S. Coles.
Maria Ackerman Hoyt—Her niece, Miss Emilie S. Coles.
Mrs. Lavinia Agnes Dey, } Anthony Dey.
Mrs. Mary B. Humphreys Dey, }
"In Memoriam"—A Sister.
Eleanor S. Howard-Smith Memorial—Friends.
Charles M. Taintor Memorial—A Friend.
Mrs. R. R. Graves—Mrs. F. W. Owen.

IMPORTANT.

We would ask our friends to send checks payable to the "Woman's Union Missionary Society," as so many mistakes are made in transcribing the names of our treasurers. If possible, kindly avoid sending post-office orders, which are difficult to collect.

CONCERNING MISSION BOXES.

FRIENDS who intend sending Christmas Boxes to our stations will kindly bear in mind that it facilitates our work at the Mission Room, 67 Bible House, if such boxes can be delivered early; if possible, during June and July.

We give a list of suitable articles for the boxes prepared through directions of our Missionaries:

FOR INDIA—*General Direction.*

Dolls—black-haired, with *china* heads, hands, and feet, sizes varying from 6 to 12 and 14 inches long. Wax, composition, jointed, or kid-covered dolls are not desired.

Cawnpore.—Few dolls are used. Two or three large ones with hair desired, for prizes.

For prizes—Boxes of note-paper, desks filled, work-bags or boxes filled, boxes of lead pencils with rubbers, small looking-glasses, metal tea sets for dolls or sets of drawing-room furniture. Twelve prizes are needed in the Orphanage. Cheap soaps, cotton towels, cotton handkerchiefs by the hundreds, night-gowns, very stout unbleached muslin by the piece for underclothes, outing flannel by the piece, spool thread (Nos. 30 and 50), coarse, strong combs, warm jackets for winter and material for them. Five or six yards of stout gingham is a good present for native teachers, and two and one half yards of unbleached cloth for *chuddahs* for all the mission. Quinine in powder is most useful.

Calcutta.—Besides 1000 dolls and prizes similar to those needed in Cawnpore, 1000 cotton handkerchiefs, 200 cotton towels, and 200 night-gowns.

Allahabad.—Unbleached muslin is better than sending made *kurtas*, as work is furnished thus for Christian enquirers living on the Compound. Calico or gingham, seven yards, for native teachers' dresses, bright-bordered cotton handkerchiefs, coarse combs, kindergarten maps or materials.

General use—

Kurtas—For Hindus, made of good, stout cotton cloth, bleached or unbleached, or of fast-colored prints. White ones can be finished with red borders.

Jarmas—A jacket with sleeves, worn by Bengalis, is simply hemmed, without *bindings* or *trimmings*, as only *Ayahs* (nurses) wear bindings, and not the better classes. Plain skirts are useful, cut straight, hemmed, and gathered into a band.

Patchwork—*Basted*, is needed to teach sewing to the younger scholars.

Aprons—Long sleeved, of calico or gingham.

Dresses—Simple pattern, *no ruffles or trimming*; long in the skirt, that they may suit children of rapid growth.

China.—*No wristlets* needed for some years, as the supply is over-stocked. Remnants for garments, cheap cotton bath towels and soap are used for Christmas gifts. Unbleached cotton for sheets and pillow-cases. No chalk for the Bridgman School.

For Hospital.—Boxes of safety and assorted pins, bone buttons by the gross, tape of varied width and "baby bobbin," scented soap for Christmas gifts, mosquito netting of finest mesh, unbleached sheets 7½ feet long by 5 feet wide, pillow-cases 2½ feet long by 1½ feet wide, cotton blankets in gay colors (*never white*), thin rubber cloth or rubber sheets, small kerosene stoves with one or two burners and bundles of wicks. Old linen much needed. No spreads, tray cloths, or napkins. Sliced animals, dissected maps, and scrap-books for sick children.

Japan.—Cotton table-cloths, towels, and handkerchiefs; pads, paper, pencils, soap in cakes. *No* scrap-books.

General Direction.—Scrap-books must be carefully prepared and no questionable pictures inserted. Pictures of children, scenery, and animals desired. Great care must be used in selecting Scripture pictures, either for the walls or in cards. Many sent cannot be used.

If gifts are sent to missionaries, fine damask towels, table-cloths and napkins, or hemstitched handkerchiefs with very narrow borders, are acceptable.

ENDOWED BEDS IN

MARGARET WILLIAMSON HOSPITAL,
SHANGHAI, CHINA.

Julia Cumming Jones— } Mrs. E. Stanislaus Jones.
Mary Ogden Darrah— }
Robert and William Van Arsdale—Memorial by their sister, Julia C. Van Arsdale Jones.
New Jersey—Miss Stevens.
Henry Ward Beecher— } Plymouth Foreign Missionary
Ruthy B. Hutchinson— } Society.
Mary Pruyn Memorial—Ladies in Albany.
Samuel Oakley Vander Poel—Mrs. S. Oakley Vander Poel.
Charlotte Otis Le Roy—Friends.
Emma W. Appleton—Mrs. William Appleton.
Mrs. Bela Mitchell—Mrs. Bela Mitchell.
The American—A Friend.
The White Memorial—Medical Mission Band, Baltimore.
E. Cornelia Shaw Memorial—Mrs. Elbridge Torrey.
Drusilla Dorcas Memorial—A Friend in Boston.
Mrs. John D. Richardson Memorial—Legacy.
S. E. and H. P. Warner Memorial.
Frances C. I. Greenough—Mrs. Abel Stevens.
Emeline C. Buck—Mrs. Buck.
Elizabeth W. Wyckoff— } Mr. Richard L. Wyckoff.
Elizabeth W. Clark— }
Jane Alexander Milligan—Mrs. John Story Gulick.
"Martha Memorial"—A Friend.
Mills Seminary—"Tolman Band," California.
Maria N. Johnson—A Friend.
"In Memoriam"—A Sister.
Maria S. Norris— } Miss Norris.
 } Mr. Wm. M. Norris.
Mrs. Sarah Willing Spotswood Memorial—By her Daughters.
John B. Spotswood—Miss Anne R. Spotswood.
A. B. C. Bed—By Friends.
Sarah A. Wakeman Memorial—A Friend.
In Memoriam—A Friend.
Ellen Logan Smith—By her Mother.
Helen E. Brown—Shut-in Society.
 } Mr. George G. Yeomans.
Anna Gorilla Yeomans— } Mrs. Anna Yeomans Harris.
 } Miss Elizabeth L. Yeomans.
Mrs. Mary B. Humphreys Dey— } Anthony Dey.
Mrs. Sarah Scott Humphreys— }
Olive L. Standish—Mrs. Olive L. Standish.
Eliza C. Temple—Mrs. Eliza C. Temple.
Mrs. Rebecca T. Shaw Memorial—Mrs. Elbridge Torrey.
Perlie Raymond—Mrs. Mary E. Raymond.
Mrs. Mary Elliot Young—Poughkeepsie Branch.
Camilla Clarke—Mrs. Byron W. Clarke.
Sarah White Memorial—Miss Mary F. Wakeman.
Hannah Edwards Forbes— } Miss H. E. Forbes.
Adeline Louisa Forbes— }
Agnes Givan Crosby Allen—A Friend.
Sarah Ann Brown— } Ellen L. A. Brown.
Caroline Elmer Brown— }



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"My heart was moved, while I was delivering my address, to see the bright eyes of the little boys and girls looking up into mine. They seemed to be so glad I was about to organize a Sunday School for them."

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